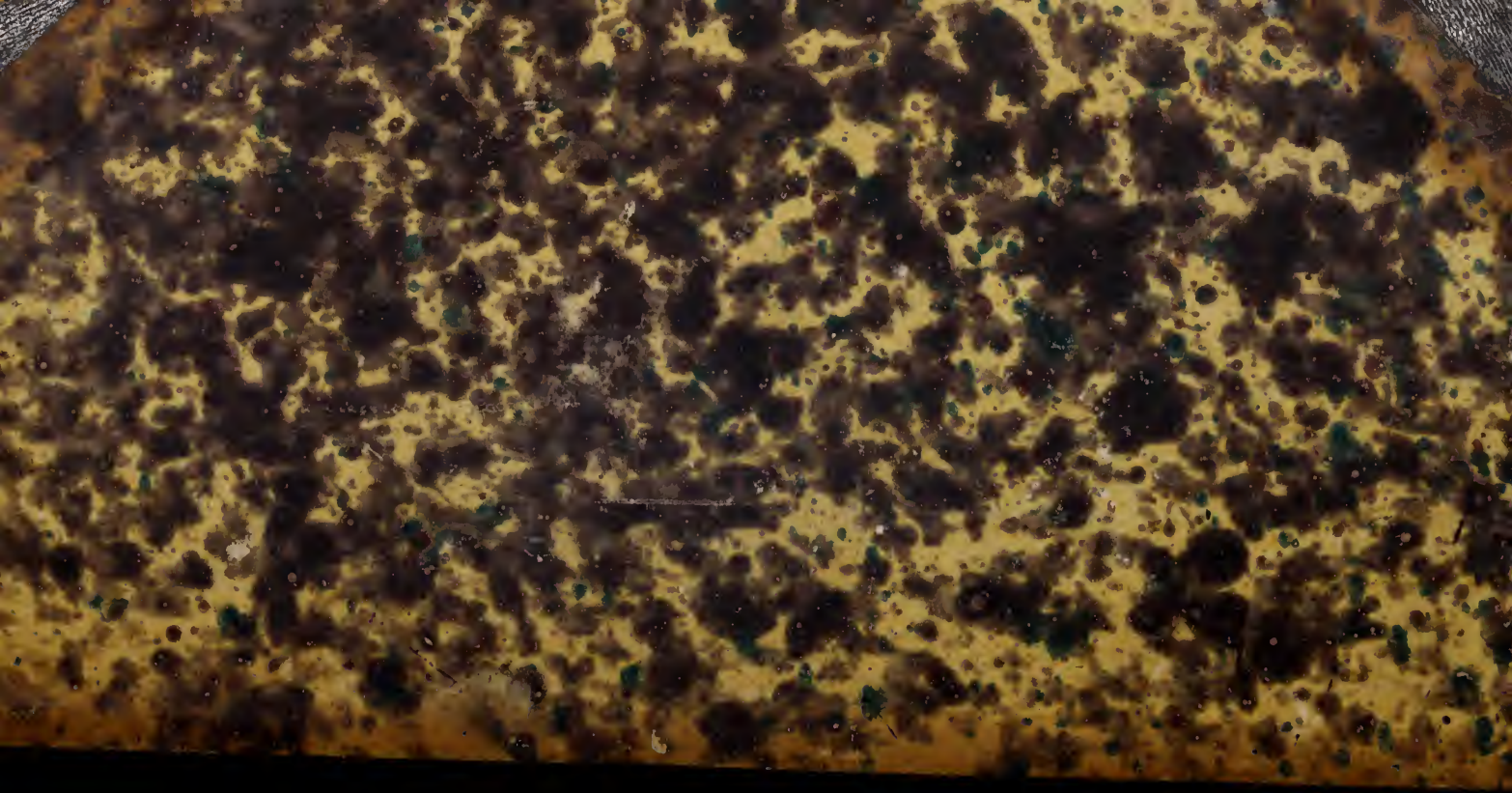

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THE LATE WILLIAM CRANE.*

William Crane deserves to be remembered and commemorated. His integrity of purpose, his persevering energy, his kindness of heart, and evident love for the Church of Christ, made him a marked man during half a century of efficient and never-wearying service. Mr. Adams seems to have well understood his spirit, and what was peculiar in his manner and zeal, and has given a truthful picture, which no acquaintance of Mr. Crane can fail to recognize. We present an extract, showing Mr. Crane's interest in the welfare of the people of color.

Very soon after his settlement in Richmond, in 1811, Mr. Crane and his wife united, by letter, with the First Baptist Church, the only one of the denomination then in that city. It was under the pastoral care of the venerable elder John Courtney. During his membership in that church, he was—as he ever continued to be—an efficient, active, and useful disciple. He took a special interest in the large number of colored people who were members, and labored much for their benefit. He and Rev. David Roper, a member of the same church, often conversed freely upon the subject of instructing the blacks. After making known their desire to some of the more prominent among these hitherto much-neglected people, they concluded to open a school for their gratuitous instruction, three evenings in the week. They had about twenty young men under their teaching. At that time there was not, to any great extent at least, the prejudice against the instruction of the colored people that after the Southampton insurrection became so strong throughout the State. It is not known that any objection to this school was ever made by any of the citizens, though it was probably looked upon by some as a useless and hopeless under-

* A brief sketch of the life and character of the late William Crane, of Baltimore, by Rev. George F. Adams. Baltimore: John F. Weishampel, Jr.

taking, on account of the supposed incapacity of the colored race to receive instruction. This school continued about three years, most of the time under the exclusive care of Mr. Crane, and was, without doubt, a blessing, not only to its immediate pupils, but to others to whom they in turn became teachers. This reflection will be justified when it is remembered that the celebrated *Lott Cary* was one of the pupils, and soon became an assistant in this school. Colin Teage and his son, Hilary, were also pupils. Hilary, with his father, went to Liberia, where he was honored not only as a minister, being pastor of a church in Monrovia, but as editor of the "Liberia Herald," and as Secretary of the Colony. Hilary was a man of decided talent. Several of the State papers of the Colony were the productions of his mind. Rev. John Lewis, afterward pastor of the Baptist Church at Freetown, Sierra Leone, was also a member of this school. Many others of less note were partakers of its benefits.

In 1813, the "Richmond African Baptist Missionary Society" was formed. Mr. Crane was among its originators, and one of its Board of Managers. Rev. Robert B. Semple was president. Afterward, Mr. Crane was chosen president, and also corresponding secretary, while Lott Cary was recording secretary. This Society was auxiliary to the "Baptist General Convention," and was represented in that body by Mr. Crane for at least three successive sessions. His brother, James C. Crane, who with equal ardor engaged in the work of benefiting the colored race, was also their representative on one or two occasions.

It was in this school, established by Mr. Crane's charity, that both Cary and Teage were led to the determination to emigrate to Liberia. It was the custom of Mr. Crane to read to his pupils, from time to time, any book or newspaper sketch that he thought would be useful to them, and also to loan them good books. On one occasion he showed them the report of Messrs. Mills and Burgess, who had been sent to Africa by the American Colonization Society, in 1818, when Cary and Teage expressed a wish to go to Africa. After further reflection, and finding their purpose unchanged, Mr. Crane wrote to Rev. O. B. Brown, of Washington, one of the Board of Managers of the Colonization Society, stating all the facts of the case. Mr. Brown laid the matter before the Board, and the result was that the Society immediately agreed to receive them as colonists. The same letter was laid before the Board of the Baptist General Convention, which met in Baltimore in 1819, and led to their appointment as missionaries to their fatherland. A short time previous to sailing, these two, with five other brethren and sisters, met by invitation at Mr. Crane's house, with Rev.

David Roper, and there constituted themselves into a church, signing a covenant for that purpose. This was the nucleus of the First Baptist Church in Monrovia. Seven or eight Baptist churches and the "Providence Association" have since grown out of this little band.

In 1825, Mr. Crane wrote for the "Family Visitor," published in Richmond, the first sketch of Cary's life, which has furnished others of his biographers with the basis of their works. He was a sincere admirer, as well as friend of Cary, and often spoke of him, before and since his death, as among the best preachers he ever heard. In a manuscript left by Mr. Crane, he writes thus of his colored friend: "His self-denying, self-sacrificing labors, as a self-made physician, as a missionary and pastor of a church, and finally as Governor of the Colony, have indelibly inscribed his humble name on the page of history, not only as one of 'nature's noblemen,' but as an eminent philanthropist and minister of Jesus Christ."

While all missions and missionaries were objects of interest to him, yet from the time of the embarkation of Lott Cary and his associates, the African mission seemed to share his largest sympathies. Nor did he content himself with giving the missionaries and colonists the advantage of his own personal instructions, experience, and advice. For many years he availed himself of every opportunity to send them something which reminded them that they had at least one fast-abiding friend on this side of the ocean. It was his custom to preserve files of the religious papers and pamphlets that he took, and when an emigrant ship was about to leave this country for the African coast, these, with Bibles, Testaments, spelling-books, dictionaries, and grammars, were by him carefully packed and forwarded to Liberia. Nor were these donations always of an elementary character. The "Comprehensive Commentary," the "Encyclopedia of Religious Knowledge," the works of John Bunyan, and of Andrew Fuller, and other books of corresponding character, were among his gifts to these missionaries. What power such books may have exerted in the past, and may exert through ages to come, it is impossible to estimate. Such influences are seldom, if ever, confined to a single generation. Of the authors and distributors of good books, it may be said emphatically, that, "being dead, they yet speak."

Mr. Crane's earnest desire for the moral and spiritual improvement of the colored population of Baltimore, where he removed in 1834, is thus illustrated:

Rev. Noah Davis, originally a slave, of Fredericksburg, Va.,

had been North, with the consent of his master, to solicit funds to purchase his freedom. He spent several days in Baltimore, and won the confidence and esteem of all who became acquainted with him. Not succeeding in raising in the North the full amount required, he returned home, paid the sum he had secured, and determined to earn the balance by hard work at his trade. In the meantime, his friends in Baltimore were maturing arrangements, not only to secure his freedom, but to employ him as a missionary among the colored people in that city. Several gentlemen, prominent among whom was Mr. Crane, at once advanced the necessary amount, that they might, as Mr. Crane used the quotation, "Loose him and let him go." Mr. Davis had now been laboring under difficulties for about four years. His chief embarrassment was the want of a suitable place of worship. But how was the difficulty to be met? Mr. Crane conceived the idea of building not only a house of worship, but one that would combine with that object rooms for schools of different grades, and for the use of such societies as might wish to rent them. He hoped that the revenue derived from the rent of these rooms would at least pay the interest on the cost of the building. He conferred with several judicious friends, to whom he fully developed his plans. Most of those whom he consulted decidedly disapproved of the project, thinking the outlay far greater than the object was worth, especially as Mr. Crane proposed to put the building in a very central position, where property was valuable. Several, however, subscribed liberally to the object, though they did not cordially endorse the plan. Some, fearing a failure, subscribed with the express condition that, if the object was not accomplished, the amount subscribed should be refunded to them. Notwithstanding these discouragements, Mr. Crane determined to undertake the work upon his own responsibility.

He accordingly purchased in fee simple a lot on the corner of Calvert and Saratoga streets, 100×46 feet, on which he proposed to erect a plain building of nearly the full dimensions of the lot. The building was to be four stories high. The lower story, Mr. Crane proposed to retain as his own private property, and all above that was to be regarded as the property of the church, when the amount expended, exclusive of his own subscription of $5,000, should be repaid to him, provided it should be repaid within *ten years* from the date of the conveyance. In due time the building was completed, and opened as a place of public worship on the 15th of February, 1855. Dr. Fuller preached on the occasion.

This building contained an audience-room, nearly 100 feet long, 44 feet wide, and 19 feet high, with a gallery at each end, a baptistery, and convenient dressing-rooms for candidates.

The next story above was intended for school purposes. The fourth story was divided into several rooms, convenient for societies, &c. The entire cost was $18,207 73.

The building, having been completed, was conveyed by Mr. Crane to an incorporated board of trustees, for the benefit of the "Saratoga Street African Baptist Church." The trustees at the same time executed a bond in their corporate capacity for the amount paid by Mr. Crane over and above his subscription, and whatever other sums he had received toward the building. This amount was $8,659 87, with interest from date. The bond was made payable in ten years, and was secured by a mortgage on the premises, by which without a decree of court, the property was to revert to Mr. Crane, in the event of the terms not being complied with. Whatever rents were realized, and whatever subscriptions might be collected, were, of course, to be credited on the bond, and made available in the final settlement.

Mr. Crane having seen his desire for a "Home for the Colored People" thus far accomplished, and a church and Sunday-school organized, was also anxious to see a secular school established in the building. To secure the services of a suitable colored teacher was necessary to carry out his plan. At length a Mr. Leonard was recommended to him by his old and intimate friend, Rev. Dr. Wayland. Mr. Crane was so confident of success that he did not hesitate to become responsible for Mr. Leonard's support to the amount of $600 for the first year. A school of, perhaps, 30 scholars was obtained. The teacher was, in the event of the success of the undertaking, to pay a moderate rent for the rooms he occupied. But at this point the enterprise entirely failed. The result was, that Mr. Leonard left, and, after one or two other efforts to obtain a suitable successor, the school was abandoned. Mr. Crane was equally disappointed in the renting of the upper story of the building to the various societies for whose use it was intended. Such rent as they were able to pay was not sufficient to meet the due proportion of the interest on the remaining debt due for advances made by the patron. The church was blessed with additions in membership, but did not increase in pecuniary strength. The pastor, though diligent and faithful in the discharge of his duties, was much occupied from time to time in collecting funds for the redemption of his children from slavery. At the same time, too, his health began to fail, so that he did little or nothing toward lessening the amount due Mr. Crane. Not only so, but the church was unable even to pay the interest. Worse than this, it not unfrequently happened that their friend and patron was obliged, in addition to all he had already done, to pay the current expenses of the church.

The result was, that the ten years, the term of the maturity of the bond given by the trustees, expired, and the debt, instead of being diminished, had increased, by accumulation of interest and further advances made by Mr. Crane, upwards of $4,000. Another year passed with no better result. In the meantime the health of Mr. Davis had so entirely broken that he was utterly unable to discharge his pastoral duties, still less was he able to put forth any effort to collect funds to liquidate the church debt. The whole scheme, therefore, proved a failure, and Mr. Crane was obliged, in compliance with the terms of the deed, to take the property back. This was to him a mortifying circumstance, and was one of the extremely rare cases in which his judgment was at fault. Mr. Crane did his full duty in this case, and far more than many of his friends, and some of the members of his own family, regarded as his duty.

"HOME LIFE IN AFRICA."*

Such is the title of another valuable contribution to Missionary literature, by Miss Mary B. Merriam, formerly a teacher of the Protestant Episcopal Church, at Cape Palmas, Liberia. It is written in a simple and unaffected style, and affords glimpses of actual life in that important germ of a great colored nation in the future. We present several extracts:

"Cape Mesurado and Monrovia look beautifully from the harbor. The hill rises before us, with its covering of dense luxuriant verdure, crowned with light; a building here and there, on the slope towards the town. Around its base is a ridge of rocks, over which the waves rush and break with a ceaseless roar. And the beautiful white beach stretching along on either side, the deep blue of the sky, the clear water, gently rolling, or still as a lake, and dotted with canoes, with here and there a brig, schooner, or a large ship, combine to make a lovely picture. The river St. Paul's here empties into the ocean. The waters of its broad surface are only distinguished from those of the Atlantic by the ridge of foam which marks the bar.

Our invitation to-day was to breakfast at Ex-President Roberts's. We have been there so often that we feel quite at home, and enjoy the time heartily. The view from the upper piazza is quite extensive. There is the ocean, and the river winding in the beach, on the right, with so many turns that

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*"HOME LIFE IN AFRICA, or a New Glimpse into an Old Corner of the World. Written for the Young People, by one of their Friends who went there." Published by A. Williams & Co., Boston.

it almost divides it into little islands. Then it disappears amid the heavy green of the mangroves which border its banks.

Opposite is the town, with its buildings—some white, some brown, some of stone—scattered among the trees. Farther to the left rises the promontory, with its dense, luxuriant forest. A narrow opening in it is the road which leads to the Liberia College; and the 'lone star of Liberia' waves from the light-house on its summit. It is very beautiful.

The Legislature is in session. Its general plan is like that of our own. The building where it meets is made, I think, of white stone; but it is not imposing."

The authoress made a visit up the St. Paul's River as far as the farm of Hon. Augustus Washington, Speaker of the House of Representatives of Liberia, which latter is thus described:

"The signs of cultivation gradually increased as we sailed. On the opposite side was a plantation of sugar cane waiving gently in a slight breeze, and looking not unlike wheat. There were patches of it in the woods, which were seen more frequently. At last we reached the place of Mr. W. The boats stopped at the foot of a broad path, or avenue, leading to a house on a rising ground.

There was quite a crowd of natives before the door, with their merchandise; for Mr. W. is an important man, and has much to do with them. Unfortunately, he had gone farther up the river that day; but his wife, dressed in the usual pretty white muslin, received us pleasantly. She kindly led us to a parlor in the second story. A servant brought us water from a 'cooler.' Two or three other women, as neat and gentle as Mrs W., were here. They said little, but tried to make us comfortable; for we were very warm and tired.

Mrs. W. took us to a room adjoining, where, with water and basins, we were much refreshed. For the benefit of certain ladies, dear, good housekeepers, who ask what kind of bed-chambers people have in Africa, I will note that the furniture in the room was neat and pretty, that the counterpane and pillows on the bed were snowy white, and no dust to be seen anywhere.

We staid a little while in the parlor, and the ladies showed some daguerreotypes. They did not say much, only looked at us. Talking little seems to be a peculiarity of African ladies. Even in Monrovia, there is little conversation among them when together. After resting a little while, we took our departure, almost sharing in the disappointment expressed by the gentlemen, that Mr. W. had not the Yankee faculty of guessing on what day we would come to eat the dinner to which he had given us a general invitation.

So we left, not Mount Vernon, but the home of this namesake of Washington, imagining what would have been his thoughts if he had been told that his name would in the future be so borne in Africa."

The present Vice-President of Liberia, Hon. J. T. Gibson, resides at Cape Palmas, and is the subject of the following sketch:

"On this part of the road are houses of more pretension to elegance, painted white, with piazzas and green blinds. The avenue loses itself among beautiful trees; and I have not yet explored farther. The house next to the church is that of the Hon. Mr. G., now or recently the Governor of this part of Liberia, and also a judge. He is a brother of our friend, the Rev. Mr. G., of Monrovia. We did not see in Monrovia any one superior to Gov. G. He joins good sense and intelligence to great gentleness and unaffected dignity of manner. Some persons in America would not believe, even on the evidence of their own eyes, that a very black man could be so cultivated and polished as Gov. G. He is a Christian, the superintendent of our Sunday school, and possesses the wealth as well as the will to enable him to perform many good works."

GEOGRAPHICAL SCIENCE AND MISSIONARIES.

There is no class of men that has contributed more to the advancement of geographical science than missionaries. Impelled by an earnest desire to benefit their fellow-men by imparting to them knowledge that shall by its humanizing influences bring them out from the darkness of barbarism, with a self-denial worthy of our highest approbation, they surrender the society of kindred and friends and the comforts of civilized life for homes in distant and unknown lands. Toward whatever portion of the globe we may turn our eyes, whether it be amid the snows of the arctics or under the burning sun of the equator, in the jungles of India or on the islands of the seas, wherever man has made his habitation, may be found the missionary, laboring not for the accumulation of wealth, not for personal aggrandizement, but as the apostle of Him who commanded, "Go ye into all the world, and preach the Gospel to every creature."

From the missionary stations throughout the world we receive not only much valuable information relative to the country, its people, and products in their immediate vicinity, but there are few missionaries who do not explore the surrounding country to a greater or less distance. Let us, by way of illustration, state a single instance. A missionary

Society desired to make a trial of their work in Eastern Africa, then a new field, and established a mission, the headquarters of which were on the eastern coast of Zanguebar, opposite the island of Mombas. After establishing themselves, for the purpose of becoming acquainted with the manners and customs of the native tribes, that they might better judge of the prospects of the results of their labors, they penetrated into the interior. On one of their explorations, seeing at a distance a lofty mountain, they made their way to it. This was a snow mountain, the *Kilimadjaro*. An account of this journey was published in England, but the existence of such a mountain was denied by the scientific men there. The missionaries persisted in their testimony, and, in order to be able to furnish further proof of the truth of their assertions, made further explorations, and not only discovered a second snow mountain, the Kenia, but sent home information, obtained from the natives, of a great inland sea.

The Royal Geographical Society, after making the most thorough investigation possible, determined to send an expedition to explore this country, and the result was the discovery of two lakes, the Tanganyika, and one larger than this, which was named by Captain Speke the Victoria Nyanza.

While this expedition, under Captains Speke and Grant, was at work in this vicinity, another expedition, of which Mr. (now Sir Samuel) Baker was the head, was formed for the purpose of ascending the Nile, and finding, if possible, another and larger lake, of which vague reports were obtained from the natives. After various detentions, and overcoming almost insurmountable obstacles, they at length, in March, 1864, come in sight of the lake, "like a sea of quicksilver lying far beneath the great expanse of waters forming a boundless sea-horizon on the south and southwest, glittering in the noonday sun; while on the west, at fifty or sixty miles distance, blue mountains rise from the bosom of the lake to a height of about seven thousand feet above its level."

This lake, which they named the Albert Nyanza, proved to be the source of the upper branches of the Nile, and settles definitely a question that has troubled the geographical world for years.

It is not probable that these results would have been obtained for years but for the establishment of the missionary station alluded to.

But it is not as explorers that missionaries, as a class, render the greatest service to geographical science, but as aids to exploring expeditions, by establishing for them points of departure. There are but few expeditions that do not, on the outposts of civilization, halt at a missionary station to gird themselves

anew before plunging into the unknown regions before them. The friendship of the natives of the country, secured by missionary labors, enables more complete preparations to be made, and often supplies guides for some distance, and frequently introductions to, and safe passage through, sections upon which the light of the missions shines only by reflected rays.

There is scarcely a history of an expedition of discovery in any country that does not contain confirmation of this, and the acknowledgments of the explorers of their indebtedness to the missionaries.—*Colton's Journal of Geography.*

MISSIONS OF THE PRESBYTERIAN CHURCH IN AFRICA.

The Western Coast of Africa is nearer the United States than India, China, or any other heathen country. Its inhabitants are extremely ignorant—generally not able to read or write, and are in bondage to fetichism, which may be described as a religion of charms, or witchcraft, keeping its votaries in a wretched state of debasement and fear, and often staining its steps with human blood. The slave-trade, formerly so prevalent, added greatly to the dreadful sufferings of the African people, while it transported large numbers of them to the American islands and continent; and the fact that about a seventh part of the inhabitants of our country look to Western Africa as their fatherland, is one of deep moment. It is a missionary field, moreover, that can be readily reached, the voyage requiring but a few weeks. Once settled among the people, the missionary finds no organized priesthood, nor any venerable ritual, to hinder his efforts to do good; but, on the contrary, he usually finds an open door for his labors. In no part of the world has God been pleased to give greater success to such labors, the number of church members connected with European and American missions being about fifteen thousand. The number of ordained missionaries, on or near the coast, from the Equator to the 10th degree of north latitude, is only about one hundred and sixty. It is difficult to estimate the population on this coast or accessible from it, but it may be safely reckoned at several millions.

The Two Missions.—Our brief space will not permit us to give a particular account of the fields occupied by the two missions of our Church in Africa. The first is Liberia, in which missionary efforts were commenced early in 1833, by the Rev. John B. Pinney, LL.D. The Americo-African settlers are the first people reached by this mission, and the influence of our religious doctrines and general views of church order should be of the greatest benefit to this new country. The churches, schools, and Christian example of the Liberians are important,

however, not only to themselves, but to the native inhabitants of their country and to the native tribes on their borders.

The second is Corisco and its vicinity, near the Equator. Here we find most of the conditions which call forth interest for a mission amongst a heathen people—great ignorance, great debasement, hopeless wretchedness, except as the Gospel may give them relief; but coupled with this deplorable state of things is an open door for missionary labor, and there is also the missionary work of our Church, which has been attended with much encouragement. The late Rev. Messrs. James L. Mackey and George W. Simpson and their wives took up their abode on the Island of Corisco, in 1850. They and their devoted colleagues and successors have continued to preach the Gospel on this island and amongst the neighboring tribes on the main land. The have reduced the Benga language to a written form, and parts of the Holy Scriptures are now read in their own tongue, by those who have been taught in the mission-schools. A hymn-book and a few other books have been also printed in Benga.

Statistics of the Missions in 1868.—Liberia.—Stations, 6; ministers, 8; licentiate preacher, 1; teachers, 5; communicants, 205; scholars, 95. Corisco and Vicinity.—Stations, 3; out-stations, 6; ministers, 5; native licentiate preacher, 1; American ladies, 6; native assistants, 10; communicants, 88; scholars, mostly in boarding-schools, 58.

One of the Chief Obstacles.—The main difficulty thus far met with by missionaries is the unfriendly climate; the coast fever, as it is called, is too often a fatal disease. Many valuable lives have been laid down in the missionary work on this coast; yet some missionaries have lived there twenty, and some thirty or more years. Our Church has had to lament its share of these heavy losses. This sad experience has led to the exercise of great care in the appointment of missionaries, and to the adoption of the best measures for preserving their health. The island of Corisco, having a sea atmosphere, was chosen as the seat of one of these missions chiefly for sanitary reasons, but it affords easy access to main-land tribes. The Liberia missionaries, with one exception, are colored people, but they are not on that account altogether exempt from the injurious effects of the climate. This serious obstacle is to be overcome in two ways—first, by training up native missionaries, and to this object the Corisco brethren give special attention; and, second, by gaining access to the table-land of the interior—a thing always desired, but as yet not attained. With the progress of geographical discovery and the growth of legitimate commerce, it will become practicable to penetrate the inland regions; and then it will be found that missionary labors in Liberia and

Corisco have exerted an influence on the people far beyond what has yet been seen. In the mean time the missionaries are not laboring in vain, so far as results in their immediate neighborhood are concerned; neither do they encounter greater risk as to health and life than other foreigners on the same coast in the pursuit of much inferior objects; and if they are called to their rest, their memory is precious, and their example, like that of the martyrs, is full of benefit to their Christian brethren.

In Liberia the settlers who have gone out from this country are mostly very poor, and can do but little for the support of education and religion.

To whom should the people of Western Africa look for deliverance from this reign of death, if not to the churches of our country? Never should we forget the strange connection formed in the times of ignorance between this people and ourselves—formed by mercenary hands, careless of human suffering, but destined to call forth deep Christian compassion and earnest missionary efforts, both here and in Africa, for this long-injured race. It is indeed remarkable that so many of the descendants of Africans now live in this country, and that not a few of them are members of our own religious communion. It is for reasons of great moment that their interests are interwoven with our own; and not the least of these reasons may be that which turns our evangelizing labors to the land of their forefathers. So our Church has ever believed; so have our brethren felt who have gone out to Africa as missionaries; so do those of them now know, we may feel well assured, who have gone from Liberia and Corisco to be forever with the Lord. Let those who are still in the field, "faint yet pursuing," earnestly desiring to be aided in their work by more laborers, have a frequent remembrance in our prayers. And let our churches devise liberal things for the support and extension of their work.

This little sketch shows that in this dark land the Gospel is preached, and that it has been made the power of God unto salvation. The widow of one of the poor victims referred to above is now a member of the Church; the children of a fetich doctor have been brought to the mission-school; Christian catechists and teachers and one licentiate preacher are seeking the best welfare of their own people; the work is going on; the Gospel leaven is spreading; and the word of the Lord standeth sure—this part of "Ethiopia shall soon stretch out her hands unto God."—*The Foreign Missionary.*

[From the Missionary Advocate.]

LIBERIA METHODIST MISSION.

Rev. Bishop Roberts writes us under date of July 7, giving account of both the shadow and doings of death, and also of the increase of His Kingdom who is the resurrection and the life.

Since my last to you I have had reasons to sorrow and to rejoice.

Death.—To-day I received intelligence of the death of Rev. P. Coker, Presiding Elder of Monrovia District. He breathed his last about four o'clock A. M. His remains were conveyed up the St. Paul's river, some twelve miles, to his son-in-law's (Mr. Allen Hooper,) farm and residence, where they were decently deposited in a family cemetery.

Brother Coker, in consequence of impaired health, has been unable to do generally effective work for more than two years, but his zeal for the cause of God would not allow him to retire from the ranks of the itinerant service. He has been a faithful missionary in this portion of the vineyard of the Lord for sixteen years, laboring at various points in the work.

Brother Coker is the third Conference member that has died since we met in Conference last, only six months ago.

Rev. H. B. Matthews, for several years sustaining a superannuated relation to our Annual Conference, died on the 16th of last month. He had been an invalid and a subject of suffering for years previous to his death; and when he could not stand from lameness to preach, he would sit and say if any man thirst let him come to Christ. His name is associated with the early history of this mission, and his footprints have been made on the extreme borders of the work.

Brother Thomas Fuller, Presiding Elder of Cape Palmas, of whose death you have been informed.

These all died in the faith and in great peace. The work does not cease although those workmen have been taken from the walls. The "thousandth" has not yet "fallen." Yet this number in so short a time makes us sorrow when we view the extent of the field and indications of a whitening harvest.

Since Conference I visited Cape Palmas. I met Brother Fuller, who was making hasty preparations to leave for the United States in a very debilitated condition. I was in time to conduct his quarterly meeting, he being unable. The meeting was well attended, and the presence of the Holy Spirit was among the true worshippers.

A Supply.—Hearing of the death of Brother Fuller soon after my return home, I made arrangements with Rev. J. M. Moore,

a local elder and experienced administrator, to supply the vacancy. He soon proceeded to Cape Palmas, and is now serving the interests of the church there.

The Seminary.—While at Palmas I found the Seminary building to be in a leaky condition, and otherwise much needing repairs. I have made partial provision for repairs by purchasing and sending down shingles and lumber.

On my return from Palmas I also visited Greenville, Sinou, and Bassa. At the former place I found Brother C. A. Pitman, preacher in charge, partially comfortable in a small house, with his newly-married wife. He seemed perfectly satisfied at his new home and charge, if a Methodist itinerant has a home. The society is delighted with their new pastor, and so is the community generally. He has had reasons to rejoice since he entered upon his work, of which more will be said hereafter.

Rev. J. G. Thompson, Presiding Elder of Bassa District, reports the state of the work in his care:

"About the time of the first quarterly meeting at Mount Olive a revival of religion was going on at Marshall, during which several professed conversion. Five offered themselves to us to be received on probation. There was also a religious stir at Farmingdale, where, during continual attendance on prayer-meetings, four professed to have found peace in believing, and presented themselves to us to be received on probation, from the Sabbath-School."

At Mount Olive J. H. Deputie reports:

"During the past quarter I have received one into full connection. The religious state of the charge is good. Our meetings are all well attended, also our Sunday-School, which numbers thirty scholars. Our day-school is not in so prosperous a condition as we would wish. Many of the scholars are called off to assist in planting rice. The natives around are beginning to regard the Sabbath by refraining from work on that day, as they have come to believe that their farms prosper better by so doing. I feel that God is with us. The people are living peaceably and friendly."

"Good news! There has been an application to me for a school at "Barloes' Town," on the "Dare" river, by a man more than *one hundred* years old. Can you do anything for him? He makes his application in apparent earnestness. I cannot tell you all he says now. I am strongly tempted to venture, though I have not the means at command, and send a teacher to this point."

Report from Buchanan Circuit, J. R. Moore, preacher in charge:

"We have had continued night-meetings since our quarterly meetings, during which time eight professed conversion, and nine have joined on probation, and the church seems to have had a general reviving. We have one day-school prospering with twenty scholars of an advanced class."

Since our last Conference I have added another mission-station to our native department, to which I have sent an efficient local brother. His reports up to this time are very favorable.

During the month of May two meeting-houses were formally dedicated to the worship of God. One is near the vicinity of Louisiana settlement, and designed for the use of an interesting society of Congoes and others. The other is erected near the Carysburg road, and is partly of native construction, designed for the use of natives in the vicinity and Americo-Liberians. During the same month the corner-stone of a neat and commodious brick church was laid with appropriate services. The walls have since been completed, and are ready for the roofing; but heavy rains just at this season retard the progress of the work. Before concluding this I may be allowed to say that the limited means at our disposal for the work forbids our meeting repeated demands or requests from native chiefs to establish schools and mission-stations among them.

[From the American Church Missionary Register.]

MISSIONARY LIFE IN LIBERIA.

Our readers will be glad to read the following letter from Brother Crummell. The Rev. Dr. Tyng, to whom it was addressed, has, at our request, kindly consented to its publication.—EDITOR.

CALDWELL, LIBERIA, W. A., *9th June*, 1868.

REV. AND DEAR DOCTOR: I regard it a very great kindness that in the midst of your multitudinous duties, and, as I see by the papers, your peculiar and trying cares, you have been pleased to send me the cheering and encouraging letter which came to me by the T. Pope. Would that our friends in America could only remember how much joy a few scratches of the pen can give missionaries in heathen lands. Isolate, surrounded by ignorance and heathenism, oftimes without a single companionable person near us, melancholy, not unfrequently, seizes upon the spirit. The joys of the Spirit should indeed be sufficient for us, but poor human nature will run off and seek the collateral delights and pleasures which come from human fellowship and acquaintance.

You will be pleased to hear that the brick work of St. Peter's

is finished. I am now striving most earnestly to roof the church, to get in it as early as possible. I shall take an early opportunity to have it photographed, so that you may see what you have generously done for us in Africa. The dimensions of the church are: Nave, 27x24; chancel, 17x14; vestry, 10x7. It will seat nigh two hundred people, and is regarded here as the most beautiful structure in this county.

I am most happy to say that we have evidences of God's best blessing in building up that "spiritual house," the kingdom of our Lord Jesus Christ, which cometh not by observation. On Sunday, 23d March, I presented five candidates for confirmation. Five more women could not come forward, owing to domestic circumstances. At the same time, I baptized the infant child of one of the confirmants, himself a native man. The Sunday following, I baptized two heathen women, converts of the Congo recaptives. Since I commenced this letter, a native man living in the neighborhoood has called and requested me to receive him into the church.

My Bible-class work, in two parishes, is succeeding well with both old and young, and this gives me more hope than most anything else for the future of my people.

I have a good day-school of thirty scholars, under the charge of my son, a young man who has received a classical education abroad. He is fast raising it to the rank of a grammar-school. In this school, he is already teaching algebra, and expects to commence philosophy and the languages after our next vacation. The Catechism and the Bible are made prominent studies. I have one great drawback; I have no school-house, and almost none of the appliances and apparatus of a school. I intend now to ask your interest and your good offices in this matter. I cannot well get on in my work unless I secure a really good school-building. I dislike to do God's work in an awry, incomplete, left-handed manner. The effect of crude and awkward effort is exceedingly unfortunate, nay, disastrous, especially in the beginning of great efforts in new and heathen countries.

In my limited sphere of action, I wish to attempt something different, and my people, exceedingly poor, yet, I am happy to say, trustful of me, are willing to do their utmost. They have given me between 6,000 and 7,000 bricks, and I can confidently look for 2,000 more. But *here* I can get no means to build my school-house, and I wish very much that you would graciously get for me, in the large spiritual house in which you are shepherd, the means to put it up. The sum of $200 will give me everything I need, building, desks, etc., for I endeavor to make every farthing do its utmost service.

Liberia has, I think, secured solid foundations as a nation,

albeit much is still needed to make her flourishing, and to give her full healthy growth. Both agriculturally and commercially, we are doing well; spiritually and intellectually, we have but little life. It seems a moral inevitability, that when a people come out of slavery, they must wander forty years in the wilderness of their ignorance and former gross habitudes. It is only the next generation after the fathers who can recognize fully godly responsibility, and strive to meet it.

However, a Christian remnant is here, with villages, and farms, and mills, and plantations, and schools, and churches. If we have no other additions from abroad, we can, with God's blessing, and the aid of His Church, do a great work here for Christ, and the extension of His kingdom through all this heathen country.

THE BENEFICIAL EFFECTS.

Charles Deputie is the name of an excellent man, late of Liberia, West Africa. Something more than a year ago we spoke of this worthy Christian, and gave a few incidents of his life. We speak of him again in recording his departure from earth to heaven.

Mr. Deputie died at Carysburg, Liberia, on the 8th of August, 1867. He was for some years a member of the Presbyterian church in Hollidaysburg, Pennsylvania, his wife being a communicant in the Methodist church. They had six children, all of whom they took to Liberia on their removal thither, about fifteen years ago. The removal was no benefit to Mr. Deputie, so far as regards earthly possessions. He had a little property here, and did not increase it there. Socially and religiously, however, he was both blessed and made a blessing in his new home—for Liberia became a home to him. He cast in his lot heartily with its people, toiling, enduring privations, and seeking the common welfare. He was a teacher, a magistrate, and a ruling elder. The education of his children was commenced in Hollidaysburg, in the Sabbath and public schools, and it was successfully continued in Liberia. He lived to see one of his sons a minister laboring usefully in the Methodist Church, and two of them well forward in their preparation for the sacred office in the Presbyterian Church. One of his daughters he saw the wife of a minister, and two others he left unmarried. Mrs. Deputie survives her husband.

The long-continued life and vigor of Mr. and Mrs. Deputie, and the life of their children, speak favorably for the healthfulness of Liberia; and the more so in that they had the disadvantage of a birth and residence in a comparatively northern latitude, (Pennsylvania,) and also in that Mrs. Deputie and the children were not entirely of African descent. This concurs

with a general experience in proving that colored people of sober habits and ordinary carefulness, of the middle and southern States, may safely transfer their homes to Western Africa.

We have now before us letters from two of Mr. Deputie's sons. James, the oldest, is the Methodist minister, and has been two years at Mount Olive, a mission station among the heathen natives. The mission has been five years operating, and has now a church of over sixty members.

The beneficial results of Mr. Deputie's decision to remove to Africa are not to be computed. His own influence as an exemplary Christian, and as a teacher, a civil officer, and a ruler in the church, and the influence of three sons as ministers, and of his wife and daughters as active religious women, in a new and growing community, has been great, and will be enduring.

We would persuade, if we could, hundreds and thousands of our colored friends, Christians who are healthful and industrious, to do as Mr. Deputie did. Blessings would be theirs.—*North-Western Presbyterian.*

LATE FROM LIBERIA.

By the last mail steamer at Liverpool from the West Coast of Africa, we have received letters and papers from Liberia. These report the large company of emigrants by the last voyage of the Golconda to be generally well satisfied and enjoying good health.

Mr. Henry W. Dennis, General Agent of the Society, wrote from Monrovia, September 10th: "There are none sick among the emigrants landed at this place excepting a child."

The *Cavalla Messenger*, for September, states that "the new emigrants by the Golconda are doing well. Like sensible men, they have gone to work."

The same paper furnishes the subjoined items of intelligence at Cape Palmas:

Town Hall.—Arrangements have been made to erect a large Town Hall on the site of the old native town, Cape Palmas. The situation is beautiful, commanding a view of Rocktown, hills and mountains towards the north of Hoffman Station, Hoffman River, Mt. Vaughan, with intervening houses and elevations in the same direction, East Harper, near by Sheppard's Lake, Grahway, and Cavalla Points in the east, while in the west the Roads and the great Ocean all lie as on a map beneath

the spectator's gaze. We know no more beautiful view along the West Coast. May the building to be erected be worthy of so fine a position.

Lyceum.—It has been long in contemplation to add a second story to the Parish School-House, St. Mark's Church, to be used as a Lyceum. We learn that the parties interested are now about to make a move in the matter. We are glad to hear of this.

The People of Grand Bassa, for September 2d, affords the following information:

Robertsport.—We learn that His Excellency President Payne visited Robertsport some time in July. The object has not been divulged, though we doubt not that it was for the good of the country. We have also been informed that the citizens of Robertsport have sustained heavy losses, occasioned by an overflow of water from the sea, across a tract of land of about 200 yards in width, which resulted in dislodging several buildings used as warehouses.

Naval Visit.—On Thursday, 30th July, the steamship San-Antonie, two guns, bound from Cadiz to Fernando-Po, with the Governor for that place, arrived at Monrovia. No salute was fired, from the fact, it would have been a violation of the naval laws of Spain to have done so with only two guns. This action on the part of our friends seems strange, for they knew, or should have known, as to whether or not a salute could be fired before leaving Spain, unless they expected the Liberian Government to fire a full salute, while they only made the attempt.

St. John's River Falls.—That it is necessary to adopt some method by which our falls might be crossed with more safety, is a fact which has already been proved beyond all possibility of doubt by the number of lives lost in this boiling caldron during the rainy season. Surely, to dig a canal or ditch of sufficient width to allow boats to pass on the south side of the falls, near the bank of the river opposite Hartford, would remedy the evil. We should not expect Providence to better our condition without effort on our part; nor should we be so uncharitable as to expect the Government to do everything, especially what we as a community might remedy with ease.

National Anniversary.—It may be well that we give some idea of the patriotism evinced by the people of Grand Bassa on the 21st anniversary of the memorable 26th of July.

At the early dawn the signal-guns announced the return of another anniversary. In a short time all was life and activity.

As early as six o'clock the committee of arrangements for the day were busily employed in making the necessary preparations; but owing to the inclemency of the weather, their arrangements were very much frustrated. At eight o'clock, at the boom of the signal-gun, amidst the shouts of spectators, and the noise of the rolling drum, the "Lone Star of the Free" was given to the zephyrs. Next came hasty breakfasts, and active preparations for a participation in the ceremonies of the day—eleven o'clock being the time appointed. Owing to the considerable rain and mud, which disappointed many in their high expectation, the procession was formed and marched direct to the hall, the whole under the direction of George Banks, Esq., chief marshal of the day.

Reaching the hall, the exercises commenced by reading the Scriptures and prayer by Rev. E. W. Diggs; singing by the choir; after which the great Declaration of Independence, published to the world by our illustrious sires, was read by R. B. C. Clark, Esq.; singing by the choir. Introductory remarks by James T. Williams, Esq., gave indications of skill in composition. Oration by N. L. Nichols, Esq.; singing by the choir. Remarks by D. F. Smith, Esq.; singing by the choir. Benediction by Rev. E. W. Diggs. The audience was then dismissed, and a national salute fired. A dinner was given after the exercises, to which all who desired to partake were invited. It may not be amiss to say that the exercises were highly creditable to all concerned, and gratifying to the audience present. The evening witnessed the termination of the festivities of the day by teas, &c.

[From the Hancock (Georgia) Journal.]

LETTER FROM HENRY PEARSON.

The writer went to Liberia from Sparta, Georgia, embarking at Savannah last May.

HARPER, MARYLAND COUNTY, LIBERIA, *July* 24, 1868.

TO DR. PENDLETON AND MY SON INGRAM PEARSON:

I take this opportunity to address you these lines, which I trust may find you well.

I am very happy to state to you, that I am now safe at home, here in Harper, Cape Palmas, Republic of Liberia. My wife Elizabeth is well, also Sarah Ann is well as usual. She was a little ailing on the voyage, but not of a dangerous nature. Julia has also been sick a few days, but not dangerously so. Crawford has not been sick the least, and keeps better health than all. Henry has been sick for about a week, but is now quite well again and as fat as he could wish. Buck was sick with the measles for about a week, but has long since recovered.

My son, I hope these lines will find yourself and children all well. I want you to come this fall, if it is possible, bringing with you your bed, and all your cooking utensils and farming implements. I have not as yet been out far, but I have already seen and enjoyed some of the pleasures and glorious privileges that this country has for its children. I have both seen the palm tree and the oil obtained from its nut, and have drank of the wine, a beverage that is obtained from its heart. I have also seen the bread tree and ate of its fruit. Cassadas are here in abundance. We have sweet potatoes a plenty, *i. e.*, the same kind you have there in America.

Please state particularly to brother Hood Warren that myself and all of our party are now safely at home. That ever since I first embarked on board the ship at Savannah, our rations have been pork, beef, bacon, mackerel, cheese, butter, sugar, coffee, tea, and syrup, and this is what we had to eat during the voyage.

After a voyage of thirty-five days from Savannah we reached Monrovia, the capital of Liberia. I went ashore at Monrovia, and saw the people there, and came on here to Cape Palmas. I am better pleased here than I could have been elsewhere, for it seems to be more like my country-seat in America. I find the citizens here to be very kind and friendly, and remarkable to say, it seems to be in a perpetual state of peace and quietness. The Lord having graciously blessed me thus far, in permitting me to reach Cape Palmas, and here I am perfectly contented; I therefore sincerely desire all of my relations and friends at home, who are desirous to come to Liberia—that they will come direct to Cape Palmas, where they will be with us. Say to all my friends, both colored and white, that I am not at Cuba, as many said I'd be, but I am safe at Cape Palmas, Liberia, where I am perfectly free and happy, and living under a government of my own color—and here I enjoy the sweet blessings of freedom to its highest degree.

I send this letter to Dr. Pendleton's care, and I wish you, my son, to have this letter read to all my kind friends and acquaintances, far and near. We are all perfectly contented and happy having a country of our own, and whose citizens and officers are men like ourselves. Our President and Vice-President, Secretaries of State, and Treasury, at Monrovia, are all men of color, and so also are the officers of our county (the county of Maryland, or Cape Palmas, where I am.) I have seen the Superintendent or Governor, and he is a perfect gentleman. I have also seen others of the statesmen, and they are all fine gentlemen. Here we have churches where we can worship God without fear of disturbance, and schools where our children are taught in the things of wisdom, both spiritual and temporal.

Oh, I could not commence to state all the privileges and blessings that are to be enjoyed here, therefore tell all my friends and folks to come. And to come here to Cape Palmas, for it is not only the best and the prettiest place in Liberia, but is also the most healthy of all the settlements on the whole West Coast of Africa. It is situated on the seashore, and we already have foreign vessels here—we have now a steamer once a week, and this letter is going in one of them to England, where it will be dispatched to America. Oh, it is a fine country—therefore come and be forever free and happy, and your children after you.

I close by subscribing myself, Dr. Pendleton, your sincere friend and well-wisher, and my son, your affectionate father.

HENRY PEARSON.

LETTER FROM REV. ALEXANDER CRUMMELL.

MONROVIA, LIBERIA, *July* 31, 1868.

DEAR SIR: The juncture at which the Colonization cause has just arrived is one I have long looked for. Some here have thought, and some too on your side of the waters—after the war—a flood. I on the other hand have been surprised at even the emigration you have thus far received since 1866; for I have noticed, in nearly all human history, that the descendants of exiles rarely desire to return to the land of their fathers. The feeling of the fatherland has always been stronger in the Jew than in any other people, yet only a remnant returned from Babylon; indeed only a remnant *wanted* to return from Babylon; and in our day, the Jews in all lands feel themselves denizens of the lands where they were born, and where they dwell. I look, however, for a very large number of preachers, teachers, &c., from among your freedmen. I have the impression that you are now educating and preparing a goodly number of missionaries for West Africa.

I hope, however, that the Society will not feel that its work is done if emigration should cease. Nothing seems to me to be more seemly than that the Society should take somewhat the position and relation of the great Emigration Societies of England in the sixteenth century, which brooded with guardian care over the budding destinies of the New England Colonies. If the Society should continue its long-assumed clientship for Africa for a century to come, it might, through Liberia, by the

sustentation of our educational needs, by aid in opening roads, and other kindred measures, do more for the elevation of Africa than any other institution, save the Church of God, now in existence; perhaps more than any *nation* in the world.

I am working very happily now in my parish in Caldwell, and somewhat successfully. I have a very good school under my son's instruction, and I would be doing a large work among the Congoes in my neighborhood, if I had but the means and agents; however, I do what I can. Believe me, great efforts should be made to keep up *tone* among the emigrant population. This, it is true, is not one of the objects of the Colonization Society; I wish it were. They could not better spend two or three or four thousand dollars a year than by judicious measures to elevate numbers of the people in this country.

I am preparing young men for orders; you will be glad to hear that my son is one among them.

Most truly, yours, ALEX. CRUMMELL.

INDUSTRIAL PROGRESS AND SUCCESS.

We published three or four years ago an account of the success of a planter in Liberia who paid for valuable steam sugar machinery advanced to him, by the sale of his first crop of sugar after getting it. We learn that he has this season, after putting in all his supplies, had five thousand dollars of surplus money invested in United States five-twenty bonds, registered in his name and deposited in New York for the collection of the interest.

We are informed that the soap factory at Clay-Ashland, on the St. Paul's river, referred to some time since, has commenced work very successfully. Nine hundred pounds were sent to Monrovia the day before our informant's letter was written, and about two thousand pounds were stated to be on the dries. Nine hundred pounds are made at each boiling, or some three thousand pounds a week, enough, it is supposed, to supply the people of the St. Paul's river and the greater part of Monrovia.

EMIGRATION.

The tendency of the human race to disperse over the world in search of new climes and fresh lands, is as irresistible as is

the ebb and flow of the tides; and it may be accepted as an axiom, demonstrated by history, that new settlements are determined, as a rule, by the adaptability of locality and climate to the circumstances or inclinations of the settlers. The white races, to wit, do not freely select tropical latitudes for permanent residence, nor the colored races the cold regions of the earth; hence the geographical distribution of the varieties of the human family, each according to what appears to be a law of nature.

Hence, emigration must go on, and consequently it ought to be encouraged. The United States is a grand illustration of this principle. Official records show that this country received from Europe, in the course of seventeen years, and mostly by sailing vessels, a population equal to the present colored race in our midst. Can we not then spare a thousand or two a year of those but yesterday slaves, now freemen, to make certain, in time, for Africa what is going on so irresistibly for our own continent?

CLIMATE AND METEOROLOGY OF THE WEST COAST OF AFRICA.

Climatology is an ever-interesting subject to medical and ethnical inquirers. Its importance is now being generally felt also in its bearings on colonization and commerce. Under both of these aspects, it deeply concerns all those who are engaged in the glorious work of colonizing Western Africa with colored emigrants from the United States, and by their help of extending the conjoint blessings of Christianity and civilization to the heart of that great continent. It is, therefore, with no little satisfaction that we find on our table a copy, kindly sent by the author himself, of Dr. Horton's recent work,* which, while it points out the causes, climatic and personal, of the diseases of Western Africa, indicates also the means of prevention, by the adoption, and, if need be, enforcement, of wise sanitary measures.

Dr. Horton is entitled to speak with some confidence on the themes of which he treats. He is a native African, born at Sierra Leone, and was educated for Government medical service. In virtue of his office, as a staff assistant surgeon, he was engaged for six years in making professional observations and hygienic researches at different places on the West Coast of Africa, from the Bight of Benin to Senegal. He was stationed for nearly a year at Quittah, in the Bights, and visited Lagos. He served from time to time, during

*Physical and Medical Climate and Meteorology of the West Coast of Africa, with Valuable Hints to Europeans, for the Preservation of Health in the Tropics. By James Africanus R. Horton, M. D., Edin., Staff Assistant Surgeon of Her Majesty's Forces in West Africa; Member of various learned Societies. Churchill & Sons, London, 1867.

several years, at all the military posts on the Gold Coast, and was for two years and a half stationed in the interior and on the sea-coast of the Gambia.

In our limited space, it cannot be expected that we should follow the author in due sequence in an account of observations made on a coast line of three thousand miles, or even group, under their general heads, the facts and descriptions which give so much value to his work. We must content ourselves, for example, with simply referring to his chapters, containing thermometric registers and weather observations, which include a record of the prevailing winds, the teachings of the barometer and hygrometer, saturation of the atmosphere, and dew-point. In making acknowledged large drafts on the writings of others, he is not unfrequently led to teach the general principles of hygiene, some of them applicable to other countries as well as to Africa. His readers will not, however, complain that they receive useful information beyond that which they may have been prepared to expect. He speaks of the geological nature of the soil, in connection with the drainage and sewerage of Western Africa as a whole, and of Freetown in particular. Three chapters are given to the seasons of this part of the continent, and three more to its medical climate and diseases.

We cannot do more at present than introduce occasional passages from Dr. Horton's volume, having a direct bearing on the health and sanitary wants of the colonist in Western Africa, and the means of meeting these wants.

The temperature of the air is at its lowest at 4 o'clock a. m., and at its maximum at 3 p. m., from which it gradually begins to fall until 4 a. m. The changes are less on the sea-coast towns than in the interior, and greater on elevated positions than on the sea-level. The coldest month in Western Africa, as a whole, is in January. This is particularly to be noticed in places where the harmattan wind is regular, such as Sierre Leone, the Gambia, and Senegal; but on the Gold Coast, and the Bights of Biafra and Benin, the harmattan seldom lasts more than a few days, and consequently we cannot regard January as the coldest month. From actual observation, Dr. Horton believes September to be the coldest month in those regions. In Senegal and the Gambia, the hottest month is April; the hottest days being from the 23d of April to the 2d of May. In Sierra Leone and *Liberia*, the hottest days are between the 20th of February and the 1st of March; and on the Gold Coast and Bights in the middle of February. The coldest day in Senegal, the Gambia, and Sierra Leone, is between the 1st and 6th of January. On the Gold Coast and Bights, the coldest day is the beginning of September. The greatest heat, and greatest cold, on the earth's surface, takes place about six weeks after the southern or northern solstice respectively. The greatest heat in the sun and in the shade seldom takes place in the same day.

The respirations in tropical climates are lessened in number, and the digestive functions in activity; there is less appetite, less desire for animal food, and more wish for cool fruit and cooling drinks. The skin is more excited than usual, and new comers are annoyed with an eruption familiarly known as prickly-heat. In process of time, if exposed to great heat, the

skin is changed apparently in its structure, and becomes of a slight yellow color. The effect of long and prolonged heat on the nervous system is generally considered to be depressing and exhausting, so that there is less vigor of mind and body. But it must be admitted that the greatest exertions, both of mind and body, have been made by Europeans in hot climates. "Robert Johnson thought that as much work could be got out of men in hot as in temperate climates. It is probable that the depressing effects of heat are most felt when it is combined with great humidity of the atmosphere, so that evaporation from the skin, and consequent lessening of bodily heat, is partly or totally arrested."

Speaking of the climate of Sierra Leone, the author points out the fact of all of its towns and villages being wholly or partially built on elevated spots, but the numerical difference in their healthiness depends, in his opinion, on their local aspect. "In a sanitary point of view, the spot now occupied by the city of Freetown is the most unhappy that could have been selected for the capital and *entrepot* of trade." By its local aspect and declivities, it entirely looses the sanitary effect of a strong current of wind to displace and drive away the noxious exhalations from the ground. "The miasmata, which seeks the lower level, remains in its position, and forms the source of the most concentrated fever of febrile affections. The only healthy breeze that blows through the town of Freetown is the northwest wind, which proceeds direct from the Atlantic, and is uncontaminated by any poisonous vapors." Sierra Leone, apart from the dark feature of its chief town, is, however, "one of the most healthy spots on the whole Western Coast of Africa." Monrovia, although built on an elevated land, calls for the enforcement of sanitary measures of drainage and sewerage to bring up its health rate to a par with the country inland. Cape Palmas is represented by the author to have a local and general declivity towards the ocean, and to be, "without exception, the most healthy spot in the Republic of Liberia. It is slightly elevated above the sea-level, and is well watered by many magnificent rivulets." The British and Dutch possessions of the Gold Coast occupy territory extending more than three hundred and fifty miles, which includes numerous districts slightly raised above the level of the sea, and during the rains very swampy, but with the compensation of being exposed to the sea breeze in every direction. In the interior of one of these districts, Accra, is the Aquapim mountain, which is about one thousand five hundred feet above the level of the sea, having a declivity from southwest to northeast. This mountain forms a sanitarium for the European missionaries of the Basle connection, who have always returned from it after a few weeks' residence quite renovated. They have large stone buildings at Akrapong, the principal station in Accra. Leaving the Gold Coast, we arrive at an extensive narrow tract of land, extending from the river Volta to the Niger, and included under the name of the Bight of Benin. These tracts were of coal formation originally, but they have been covered with sand and alluvial deposits. Here we meet with the Island of Lagos, which has lately been received as a British colony. It is situated at the confluence of the

rivers Oquin, Oshun, and Ossa, which unite to form a lagoon called the Kraduwater, and discharge themselves into the sea over Lagos bar. A little inland is the town of Lagos itself, now the seat of flourishing trade. Within the Bight there are several islands of volcanic origin, the chief of which, Fernando-Po, is now occupied by the Spanish Government. It is very mountainous, the ranges extending from north to southwest by south; they are entirely of volcanic origin. It has two lofty peaks, the highest of which, Clarence Peak, is about ten thousand one hundred and sixty feet above the sea-level, and is almost constantly enveloped in fleecy clouds. The Spaniards have built sanitariums on the sides of the lofty range of hills, viz, at one thousand feet above the level of the sea, which have reduced very greatly the mortality in the island. Similar retreats, we would remark, will soon be accessible on the high lands in the interior of Liberia.

The author points out the sanitary effects of planting trees in the towns on the coast. At Cape Coast, the old European residences "have large umbrageous trees planted on either side of the streets, cooling the air, and making an agreeable shade against the noon-day sun. They have squares with shady trees in every direction, which have lately been put in perfect repair by the great sanitary governor, Colonel Couran." Although no methodical plan has been adopted for planting trees in regular rows on the streets of Freetown, yet it is quite common to have detached buildings with a piece of land surrounding each of them, where plants in all the bloom of tropical luxuriance are everywhere to be found. The banks of the lagoon near Lagos are low and muddy, and covered with rank vegetation near the land, and when dried up and dotted with smaller pools of stagnant water, before the rains set in, they give out putrid exhalations. The remedy for this noxious state would be to cover these banks with large trees. "The natives have instinctively protected themselves from these deadly emanations from the banks by surrounding the towns with large, lofty cocoa-nut trees, which are densely packed together."

Judicious and cautionary remarks on the importance of careful sewerage are made, and a neglect of proper means of carrying it out instanced in Freetown, in Sierra Leone, where "there is no properly-organized means for removing the sewage of the town. All the inhabitants, or the ninety-nine in a hundred, use cess-pools, which consist of a large hole dug in the ground in the immediate vicinity of the dwelling-houses, or connected with them, the hole being covered by a wood-work or frame. These open privies are some of them full, and most of them in a state approaching it." To a neglect of proper sewerage, and a "total ignorance of the use of deoderizers and disinfectants, the sewage of Freetown becomes the source of a pernicious emanation, and the chief cause why, at certain seasons of the year, fevers of the most virulent type always break out." Accumulations of the contents of the privies or cess-pools "for five, six, seven, or eight years, and even more, are continually found in the city, with little or no use of deoderizers or disinfectants." These statements convey a sanitary lesson which, we hope, will not be disregarded in the towns of Liberia. At Cape Coast, the well-to-do

classes use closed chambers, which are emptied into the sea once or twice every day.

We would be glad, did our space permit, to copy the long list of "sewage deoderizers and disinfectants," with their relative merits, found in the present volume. There are, however, two of this class which, as being easily procured and effective in their operation, must be mentioned: 1, *Quicklime and Water.* These should be added until a deposit takes place, and a clear supernatant fluid remains. To one gallon of sewage add sixteen of lime-water. 2, *Dry Earth.* When perfectly dry, it answers well mechanically, especially when marl or clay is used. It is to be freely spread over the sewage or contents of the privy.

In describing the prevalent winds of Western Africa, the author divides the whole Western Coast into three great sections. "In the second section, including Sierra Leone, Liberia, Grand Bassam, the Gold Coast, and the Slave Coast, (Lagos and other places,) we come to the region of variable winds. Their predominant direction is in opposition to the general course of the trade winds, and consequently in a westerly or southwesterly direction." "The land and sea breezes alternate regularly with each other near the shore of this portion of the continent; the sea-breeze setting in between ten and half past twelve in the forenoon and noon, and continuing till between five and seven. Between seven and nine the land breeze commences, and continues till between eight and ten."

Dr. Horton divides the seasons on the West Coast of Africa into the summer, the rainy, the harvest or autumn, and the harmattan. "The *summer* season commences on or about the 15th of February, and terminates about the end of April, or, more properly, on the 15th of May, occupying about eighty-nine or ninety days. The *rainy* season commences about the 15th May, and terminates on the 31st August, having a duration of one hundred and eight days. The *harvest* or *autumn* commences on the 1st September, and terminates on or about the 15th November, having a duration of seventy-six days. The *harmattan* commences about the 15th November, and terminates about the 15th February, having a duration of ninety-three days. But this cannot be said to be literally true in all parts of the West Coast, as it is characteristic more of the climate of Sierra Leone and Liberia."

The maximum temperature in the summer quarter of these countries is about 85° Fahrenheit; the medium, about 80° Fahrenheit. The rainy season begins about the 1st May at Sierra Leone and Liberia. From the Rio Pongos to Liberia the rains are more plentiful than at any part of the coast; but the quantity varies a great deal every year. "At the commencement and termination of the rainy season, the rain falls, almost always, only in the night; and, as a general rule, more rain falls at night than in the day by one-fifth. So, also, more rain falls on mountainous districts than on the plains, and more in the neighborhood of the sea than at sea." We are told that "at the beginning of the rainy season and the autumn, several meteoric phenomena are observable in the evening—fire-balls or shooting-stars, flying in various directions in the atmosphere, or descending slantingly on the

earth." Mosquitoes and sand-flies, which are so abundant in Africa generally, are not much seen at Sierra Leone, Liberia, and the Gold Coast. There are no sand-flies, and mosquitoes are only met with at the swampy mouths of rivers.

The harvest or autumn is the unhealthy season; the weather, especially at the beginning, is very variable. Vegetation is in its full maturity, the fruits and plants are gathered; some of the leaves wither and fall to the ground, and vegetable decay and putrefaction take place.

The harmattan, or cold season, occupies a period of nearly three months. The harmattan wind is generally accompanied by a thick fog or mist, extending out at sea, in some cases, to three leagues. This appearance is owing to sand, in extreme fineness, diffused through the air. The cold atmosphere of the harmattan is, in reality, the cold, winterly air of the temperate zone passing rapidly into the tropics, and acquiring its dry, parching character in its passage over the hot sands of the desert of Sahara. It shows itself sparingly in Pongos, Nunez, Sierra Leone, and a part of Liberia. The thermometer, at this season, in the two last-mentioned countries, is, at its maximum, 83° Fahrenheit, medium, 78° Fahrenheit, and minimum, 76° Fahrenheit. During the blowing of the harmattan wind, the barometer rises to thirty-one inches, and keeps there for days. It should be known, however, that the harmattan wind does not blow continuously during the whole of the season, but only for some days. In the intermediate days, in the *zone of calms*, the regular interchange of land and sea breezes takes place.

Three chapters of the present work are given to a consideration of the diseases of Western Africa. In another place we would like to draw freely from the author's observations and opinions on these topics; but in this journal our readers will not care to study strictly medical details. In speaking of the diseases of the successive seasons, the author begins with those of the hot season. Quoting from Martin, he tells us that less food, particularly of the animal kind, is required in hot climates, and that spirit, by its stimulating properties, is very injurious. That troublesome disorder, prickly-heat, requires only palliative remedies, "consisting of light clothing, temperance in eating and drinking, avoidance of all exercise in the heat of the day, open bowels, and the use of a large fan at night." The hottest time of the year, especially in the Gambia region, is the most healthy. "It is the ground-nut season, and the time at which each merchant performs a great deal of labor; and yet there is scarcely any case of fever, dysentery, or diarrhœa." The heat of the body, in tropical climates, and in the summer season of our own, would be excessive and consuming, were it not for the perspiration, which is the great regulator and moderator of the internal heat.

An account of the diseases of the rainy season is preceded by interesting remarks on ozone and ague, with its causes and effects. Within this season we meet with the most unhealthy period of the tropical year. In the opinion of the author, one of the causes of the unhealthiness of the beginning of the rains is, the diminution of atmospheric ozone. Even in a malarious

district, a person will escape an attack of fever if the quantity of this agent be large. Along the Bights on the Guinea Coast of Africa, the lagoon is the source of the most deadly emanations. Some experiments of Dr. Day, of Victoria, are related to show the power of ozone (which may be viewed as oxygen in a dynamical condition) in rapidly converting the products of animal and vegetable decomposition into innocuous compounds.

Dr. Day obtained ozone in a very simple way, viz, by moistening the interior of a bell-glass receiver or a large-mouthed glass with ether, and plunging into it a glass rod previously heated in a flame of a spirit lamp. The reaction produced was strictly characteristic of ozone. It quickly destroyed sulphuretted hydrogen, converted sulphite of lead into sulphate, liberated iodine from iodide of potassium, and rapidly decolorized a solution of sulphate of indigo, &c. Inhaled for some time, it produced intense headache and sore throat. Ozone thus made keeps for a long time within the bottle, and can be taken out by rubbing any substance, a towel for instance, in the interior of the bottle; the towel becomes ozonized, and remains so for some time. Ozone is generated by the vapor of the oil of turpentine, oil of cajeput, carbolic and pyroligneous acids, creosote, naphtha, coal-tar, and even chloroform. Dr. Horton makes a suggestion which has been already acted on, viz, that ozone should be used for purifying the air of chambers, &c., and also that it be continually used in places where malaria is generated.

Note is made of the yellow fever which prevailed in Bathurst, River Gambia, in 1866, and of its meteoric accompaniments and causes. The thermometer ranged higher than usual, and the rain-fall was extremely small; the air was unusually calm at the beginning of the rainy season; and the customary storms, thunder and lightning, were wanting. The wind was blowing from the southwest and northwest, over an extensive mangrove swamp seven miles in length. The yellow fever in Bathurst was purely endemic, and had its origin in local atmospheric causes, and it was confined to a very limited area. Contrary to what we would at first suppose, it was observed that no benefit, but, on the contrary, harm resulted from sending those persons to sea who were suffering from yellow fever There was not a case of recovery amongst those who embarked in the formed stages of the disease. "The black vomit commenced as soon as they were conveyed on board." Much, we would remark, must depend, in these cases, on the quarters assigned to the sick on board the vessel. If they are between decks, and in a vessel not perfectly sound and purified, and are deprived of free ventilation, it is easy to understand how their condition may be aggravated. But, on the other hand, if they are lodged in deck cabins or under sail canopy, with the wind blowing on them in every direction, one will be very slow to believe that their disease would be made worse. A contrary result might with some confidence be expected. The author admits that as soon as yellow-fever patients become convalescent and are able to move about, a sea voyage produces a most beneficial effect. In the case of patients with intermittent or remittent fever, the disease begins to decline so soon as they enter the vessel. The yellow

fever attacked Europeans only; it was accompanied by ardent congestive fever.

Guinea-worm and elephantiasis are more prevalent on the Gold Coast in the rainy season than at any other time. Goitre begins also at this season of the year in countries where it is endemic. This disease is noticed in the swampy Island of McCarthy, several miles inland from the mouth of the river Gambia.

The harmattan, or cold season, has been justly considered the most healthy on the coast. Fever is of rare occurrence; the convalescent are restored to their wonted health, all malignant diseases disappear, ulcers quickly heal, and cutaneous eruptions are arrested. Even small pox cannot withstand it; the pustules soon heal up, and the disease disappears. The effects of vaccination, with the best matter, are nullified, while the harmattan or cold, drying wind is blowing; but, as an offset to the better influences of this wind, we learn that during its prevalence diarrhœa, excessive renal secretion and defective action of the liver are not unusual. Its promptly-curative power is displayed on the gouty and rheumatic, who, from being racked with pain, and swelling of the joints, and local deposit, erroneously called chalk-stone, are, on the appearance of the harmattan, relieved all at once, as if by a spell; but no sooner does this wind disappear than the disease begins gradually to return. The best remedy used for gout and rheumatism is the fat of the boa constrictor, which, judging from the accounts of the natives, seems to possess a powerful action. Much of its good effects are not unlikely due to the impression on the mind of the patient when thinking of the reptile whose fat supplies the remedy. The harmattan wind exerts a salutary effect on lactation, so that "a dry, scanty breast, now secretes a large and abundant supply of milk."

"Hints for the Preservation of Health by Europeans in Tropical Climates" are the subject of the concluding chapter of Dr. Horton's work. To a limited extent, the recommendations made on this occasion are applicable to emigrants from the United States to Liberia. In place of introducing them at this time to our readers, we propose to embody those which are pertinent to our wants in a future number of the Repository, together with an enumeration of the vegetables used by the natives on the Gold Coast and in Yoruba, as we find them in chapter six.

In having recourse to an analytical, rather than to a critical notice of Dr. Horton's volume, we evince our appreciation of its value and the amount of instructive matter in its pages, more or less germain to the needs of emigrants to Liberia and of the present inhabitants of that Republic.

We read in "The African Times" a notice of another work by Dr. Horton, entitled "West African Countries and Peoples, &c, &c., and a Vindication of the African Race." When a copy of this work reaches us, we shall not fail to give an account of its contents, and dwell somewhat on the latter part, while adverting to the author himself, an intelligent and well-educated gentleman, in proof of the capabilities of the African race for the highest culture.

J. B.

BECHUANA LAND.—The Bagmanguato is one of the largest tribes in Bechuana Land, in South Africa. The territory they occupy lies at a distance of more than a thousand miles NN.E. from Cape Town, about midway between the Kuruman and the Zambesi Rivers. Shoshong, the place of the residence of the chief Macheng, is the principal town of the district, and is said to contain within its suburbs about 30,000 inhabitants, including a number of the Makalaka tribe, who formerly inhabited a territory to the west.

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